

Carmen pro Þseroma

A Brief Treatise Concerning the Invocation of Yog-Sothoth

composed by Olchar E. Lindsann

I

Yog-Sothoth is numbered among the Outer Gods, and it is rumoured that It is coterminous with all that is Time and all that is Space.

Yet It is simultaneously banished from all Time, and repelled by all Space.

Yog-Sothoth was banished, yet within himself he banished Sophia.

Lovecraft writes in *The Horror in the Museum*:

Imagination called up the shocking form of fabulous Yog-Sothoth — only a congeries of iridescent globes, yet stupendous in its malign suggestiveness.

And the same Lovecraft, signed also by Price, tells us in his account named *Through the Gates of the Silver Key*:

It was an All-in-One and One-in-All of limitless being and self — not merely a thing of one Space-Time continuum, but allied to the ultimate animating essence of existence's whole unbounded sweep — the last, utter sweep which has no confines and which outreaches fancy and mathematics alike. It was perhaps that which certain secret cults of earth have whispered of as YOG-SOTHOTH, and which has been a deity under other names; that which the crustaceans of Yuggoth worship as the Beyond-One, and which the vaporous brains of the spiral nebulae know by an untranslatable Sign...

The Colour of this Sign is well known to the adept. Yog-Sothoth knows all and sees all. Within Yog-Sothoth resides whatever we cannot yet conceive. Yet the gnosis of Yog-Sothoth traverses light and darkness. Yog-Sothoth is not, and to approach It is to court destruction.

In the *In Rerum Supernatura*, it is posited that the name of Yog-Sothoth may find its root in a corruption of the Arabic phrase Yaji Ash-Shuthath, which is to say: There is no peace at the gates.

Whatever the truth of this, it is generally held that Yog-Sothoth alone is indifferent to the wrath of the terrible Azathoth, and his mysteries more obscure than the all-seeing Yibb-Tstll. Lovecraft confides in the *Dunwich Horror*:

Yog-Sothoth knows the gate. Yog-Sothoth is the gate. Yog-Sothoth is the key and guardian of the gate. Past, present, future, all are one in Yog-Sothoth. He knows where the Old Ones broke through of old, and where They shall break through again. He knows where They have trod earth's fields, and where They still tread them, and why no one can behold Them as They tread.

II

Within the name of Yog-Sothoth resides the name of Thoth. Thoth, the Thrice-Great, is the heart and tongue of Ra. Through Thoth, the Will of Ra is translated into Speech. Yet others have likened Thoth to the Logos of Plato, though if this be granted he must also be its mirror and its shadow, or its precondition and impossibility, or its opposite and its other.

Thoth is the Hermetic father of magic, of writing, of the judging of the dead.

For the Greeks have known Thoth in the aspect of Hermes. From Thoth the Thrice-Great, in the Greek *Trismegistos*, together with Hermes is rendered the founder of the Work. According to the Egyptians, Thoth is One, self-begotten, and self-produced.

Without his words, hint the Egyptians, the gods themselves would not exist.

III

Yog-Sothoth, the Nothing-that-is-Everything, resembles in this aspect the Pleroma of the Gnostics. If this be so, Sophia was the first to invoke Yog-Sothoth, of whom she was herself a particularized emanation; and she was the first to know Its wrath. In her rash love for the particular, in turning herself like a mirror upon Yog-Sothoth, Sophia gave birth to the reflection of Yog Sothoth, called Demiurge, and from Demiurge came Matter: that which is of Yog-Sothoth yet which It must never more than approach.

Gnosis is a mirror directed at the mirror of Sophia: a way which *is* of Matter as Matter is of Yog-Sothoth; but is *not* of Matter as Matter imprisons Yog-Sothoth.

VI

It is this issue of Matter which has caused so much misery for those who would approach Yog-Sothoth in this aspect; for to call Yog-Sothoth has often been taken to be as good as to call for death or things much worse. Yet this must not always be so, and there have been other paths to communication. It is because Matter is anathema to Yog-Sothoth, being too much and too little Itself, that invocations for his Presence or impetuned favours lead to catastrophe; for the same reason, most successful evocation occurs in dreams.

Therefore, we shall dissolve or atomize Yog-Sothoth with the same motions through which we invoke It, by rendering It as letters, subsemic *units* of a chaos that exceeds them, to be divided and arranged. In so doing, we shall divide and ingest Yog-Sothoth peremptorily: we shall offer to Yog-Sothoth Its own partitioning and death as constituent of Its totality. It must never be forgotten that the deity Thoth is implicit, through the Word which he is, within the Name of Yog-Sothoth. Therefore we shall offer to it *itself* as sacrifice, dissolve It even as we call upon it. Its structural demand for death in its opposed aspects —Death-as-entropy and Death-as-One, or re/integration—will be satisfied with the sacrifice of Itself. We shall satisfy and evade sacrifice in a single operation: the satisfaction of that a-subjective *desire* that underlies the demand of the conception of Yog-Sothoth, establishing a terrain of fractured *jouissance* into which our own desire is hurled not as demand but as a *position*, or force or trajectory.

I make use of the words of Dionysius the Aeropagite, in his *Mystical Theology*:

It is neither one nor oneness, divinity nor goodness and it is nothing known to us or to any other being. It falls neither within the predicate of nonbeing nor of being. Existing beings do not know it as it actually is and it does not know them as they are.

If Yog-Sothoth is indeed coterminous with the conceptions of Time and Space which condition social reality or what we experience as lived, and yet is, like the Pleroma of the Gnostics, locked outside of the Existence that characterizes that universe, it can be invoked in either of the following ways:

First, as a discrete and particular deity, or chaotic particular force. The Appearance of Yog-Sothoth as such *within* the universe which is ontologically predicated *upon* It would indeed introduce an irreconcilable *scandal* into the order of what are known as actual Things, precipitating sorrowful destruction; as indeed has been known to happen many times.

Second, It may be figured as neither conceptual nor yet logical nor yet forceful nor physical, but as a diffusion *throughout* the structural principles *preceding* Reality—yet forebearing to become in any way condensed *within* it as a figure or icon, or even so much as an idea.

Gorgias of Leontini treats this notion in his treatise *On Non-Being*, reported to us by Sextus Empiricus in the second century B.C.E.:

But if it is infinite, it is nowhere. For if it is anywhere, that in which it is is different from it, and thus the existent, being encompassed by something, will no longer be infinite; for that which encompasses is larger than that which is encompassed, whereas nothing is larger than the infinite; so that the infinite is not anywhere.

To invoke Yog-Sothoth *Itself* then, to evoke It *as* Itself, is to figure It *within Itself*, since it is just that *notion of* unity which allows the act of division, which event in turn establishes the order of the Real, the ground upon which, and away from which, the Work of dividing-up—writing, perception, discourse, subjectivity, re-jection—can take place.

Yog-Sothoth must, we conclude, be evoked *as* an incompleteness. This is the mistake made by many generations of the more reckless cults of Yog-Sothoth: in invoking Yog-Sothoth as a *presence*, It not only acts, but makes literal the desire for Death that is implicit in Its action, and unleashes it within the World. In becoming personified, Yog-Sothoth *must* destroy the World, because the World predicated *upon* It has now *imprisoned* it, localized It, and It can act only by recapturing Its diffused form, which is whatever is conceptually and perhaps temporally *prior to* this World, the world which exists. It has been figured as Its own prison, and must destroy Itself in order to escape; and so long as we inhabit this World—that is, we are all complicit with this order of the Existent, and so we must be destroyed as well.

This is why we must invoke Yog-Sothoth—unless we find that such a complete sweeping-clean is thinkable and moreover necessary—not as a unique presence but *as* a diffusion or absence that is felt, a set of traces within a structure. We must cut It apart within the very same motion through which we tease Its body, which is Its *name*, out from the fabric of the World, offering to It Its own death as a part of this process. Forebearing to force It into Itself from which It must escape, We instead appeal to It *as* a corpse, always already dismembered; and always preceding, yet disrupted by, the Life of which it is the precondition and also the Other.

We appeal not to Yog-Sothoth *proper*, but to its corpse; we call out not to a god of death, but to a dead god, who cannot even be what It is.

V

for this reason, and because the child of Thoth is Writing and not Speech, we shall not voice our invocation aloud, or if we do, it is futile; for its action proceeds neither from the movement of our material tongues nor in the material paper or ink in which it is inscribed, nor even in the form which it takes on as we arrange it. Nor on the other hand does it reside in our will or the desire that impells us to swim amidst abstractions. Rather, it acts within that space, which is not a space, subtly reconciling and repelling all of these things alike; for this space that is not one is most like Yog-Sothoth. The incantation lies in the operation of its genesis, which is neither instantaneous nor bounded, but is multiple and without form or contour, like Hermes himself.

Those who would approach Yog-Sothoth might do so according to thrice-three stages:

First, If we are to call upon Yog-Sothoth only indirectly, let us then establish the ground for our invocation, our own avatars speaking for us what we must not speak, by carefully choosing a text by some other adept, which addresses Yog-Sothoth without naming It. From this material, by means of torturing and dismembering it, and of subsequently adjusting and joining its parts, we shall body forth Yog-Sothoth into its form, and erase It within the same process. Let us therefore make use of a passage of the *Eureka* of Poe, which the adept will recognise; though other texts might be used as well, with analogous operations performed upon them. These texts must be chosen with great care and consideration, that a passage may be found exhibiting the qualities requisite for the following stage, or an analogous arrangement.

Second, This text we have laid as a ground will also be like a body devoid of life or a humunculus awaiting its Word. Let us therefore analyze and articulate this body, discovering what there is in it that will be most welcoming to Yog-Sothoth as It particularizes, and also what will divide It from Itself as It particularises, and what will most divide us who exist from It, lest we be annihilated with It.

In its center or trunk we shall contain that which is most potent to Yog-Sothoth as such, namely in our case whatever treats the Particle and which repeats the word often, and speaks of the relationship between the Particular and the inarticulate.

Its head or upper boundary shall consist of that which states, here in the words of Poe, our intention to conceive Yog-Sothoth, therefore our power over his apparition.

It's legs or lower boundary shall be that which affirms the hermetic equivalences, therefore our

imperviousness to Its apparition.

Like a nimbus or the spark of gnosis, the name of Yog-Sothoth floats above, in propriety; like a shadow or a spill of ash, the name of Yog-Sothoth floats underneath, inverted.

Third, We shall proceed to atomise this written vessel through which Yog Sothoth shall manifest Itself, in order to prepare for the atomisation which Yog Sothoth Itself will undergo within Its manifestation. The Particles of the text should be forced apart, so that those spaces *between* particles might both entice Yog Sothoth, and ensure Its disappearance.

Fourth, Since Matter and Form and everything pertaining to Particularity (which word we use here because it is the word used by Poe in our invocation's body) is anathema to Yog-Sothoth, and to us through Yog-Sothoth, we shall break up those words wherever they appear, with the letters of the name of Thoth, who continually disentangles form from matter, opening the rift through which Yog-Sothoth can be glimpsed.

Fifth, As stated above, if Yog-Sothoth as the all-encompassing resembles in this aspect the One of the Platonists, he is also in his negative aspect the very impossibility of the One. Since we find this word One many times in our passage, let us in every instance enmesh the name *Sothoth* with its letters. Likewise, let us do the same in every instance where we find the word Matter, which is likewise abhorrent to Yog-Sothoth, and will precipitate Its wrath.

Sixth, Because Thoth inheres in Yog-Sothoth, or is an emanation of Yog-Sothoth, and since our invocation itself is of that species of death that we call Writing, which is doubly the child of Thoth who is also Hermes Thrice-Great, we shall in every instance magnify the name of Thoth from within the name of Yog-Sothoth wherever it appears.

Seventh, Complimentary to the previous stage, Yog Sothoth in Its negative aspect must be fractured in the process of its articulation; within the confines of the invocation's hermetic center, let us therefore in every instance break up the name *Sothoth* and weave it in with the threads of the text.

Eighth, Within the body of the invocation, we shall distinguish, each after its own fashion, those fundamental words which are the most subtle agents of particularization: namely in our case *a*, which marks off one from many; and *of*, which denotes that relation which exists only in its alienation.

Ninth, Within the boundaries, or the head and foot of our invocation, we shall further interweave and atomize the Its name, in the following way:

Wherever they appear within these members of the text, we shall magnify the letters of the fore-name of Yog-Sothoth, to herald as one his approach and departure.

We shall then shift these particles, in every instance, in one or another direction, disjointing each from its natural home.

We shall then complete this fore-name by introducing the wanting letters into the text, taking care that they align themselves in proper sequence, yet without any two in contact, always with letters of the world intervening, lest Yog-Sothoth find form. For the same reason, let the final repetition remain enjambed and uncompleted, that the invoked may find egress.

In performing this operation, in order to further isolate and contain the body of the invocation, let this procession pass on from the head to the foot as if nothing intervened, the letters of the fore-name spanning the space.

VI

To know that which is changed by the incantation, and the ghost of Yog-Sothoth within it, is reserved for the initiate.

The dead speak.

Y O G — soT H O T H

YLet usO nw endeavur t cnceive what sMoaTtHtOeTrH Gmust be, Ywhen, r Oif, inG its abslute Yextreme f *Simplicit.*

HereO theG Reasn flies Yat nce t

Imparticul arit—to *a* p-article—to *snoeoT—*
HOTH pa-rticle—*a* par-ticle of
soonTeHOTH kind—of soToHOTHne
character—of soTHoOn—The nature—of
snoTH—OeTH size—of osonTheOT—Hs
oTfHoOrTmH—a part-icle, therefore,
“*without* soTfHoOrTmH and *void*”—*a*
parti-cle positivel *a* partic-le at all points—
a particle

abslutely Ounique, Gindividual, undivided, Yand nt Oindivisible nl becauseG He wh Y*created* Oit b Gdint f His
YWill Ocan b anG infinitel less eneretic Yexercise f theO sameG Will, Yas Oa sMoaTtHtOeTrH f curseG, divYide
Oit.

H T O H Tos — G O Y

November, A.Da. 93
monoclelash@gmail.com
www.monoclelash.wordpress.com

